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THE PRESBYTERIAN.

ISSUED BY AUTHORITY OF THE SYNOD OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

May,



1872.

Everything intended for insertion must be forwarded by the 15th of the month.

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All Communications to be addressed to the REV. GAVIN LANG, Montreal.

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THE PRESBYTERIAN

MAY, 1872.

THE UNION QUESTION.

As our readers are aware, the altered Basis, agreed upon at the recent special meeting in Toronto of the Assembly of the Canada Presbyterian Church, has been running the gauntlet of the different Courts of that denomination. It is impossible in our limited space to note all the discussions in these Courts, or their results. We regret, however, to observe, in the deliberations of many of the leading Presbyteries and congregations, that points are being raised, and decisions arrived at, which must retard, and perhaps defeat, the happy settlement of this important question. We append the Reports, as given in the public prints, of the meetings of the C. P. Presbytery of Montreal, and of Erskine Church, Montreal, in corroboration of this statement. It is known, of course, that that Presbytery and congregation are among the most influential in the body:—

I. PRESBYTERY OF MONTREAL.

This Court—Rev. Dr. Taylor, Moderator, in the chair—took up the consideration of the remit on the Union of the Presbyterian Churches in the Provinces of British North America, sent down to Presbyteries by the General Assembly of the Church, when it was moved by the Rev. Dr. Burns, and seconded by the Rev. James Watson, as follows:

I. That such a union would be, on many accounts, desirable if it can be accomplished on a sound, scriptural basis, and on terms satisfactory to the negotiating parties.

II. Approve generally of the four Articles agreed to by the General Assembly in November last, but would desire the introduction, in some portion, of the basis of a clause embodying the Church's continued adherence to the great doctrine of the Headship of our Lord Jesus Christ over the Church and the nations.

III. Disapprove of our being committed in any way, as a Church, to the support of deno-

minational colleges for literary education, believing that, in the present circumstances of the country, it is our duty to avail ourselves of the existing public institutions.

IV. As regards theological education, this Presbytery is of opinion that for the present necessities of the Church, three Colleges would be sufficient, namely—one in Ontario, one in Quebec, and one in the Lower Provinces.

V. With reference to the other matters referred to in the Assembly's remit, the Presbytery consider that it is not necessary, at the present stage of the negotiations, that we give a deliverance.

An amendment to the above motion was submitted by Mr. Young, seconded by Mr. Jones, but was afterwards withdrawn with the consent of the Presbytery.

The motion on being put was carried *nem con.*

II. ERSKINE CHURCH, MONTREAL.

At the congregational meeting held in Erskine Church, to consider the remit from the General Assembly on the subject of union with the Presbyterian Church of Canada, after considerable discussion, *pro and con*, the vote was taken, which showed the majority of the members to be against union at the present time, and on the basis submitted to the meeting.

With regard to the first of these Reports, we cannot refrain from expressing our sincere and heartfelt sorrow that, in this Dominion, especially, the old outcry in regard to the Headship of Christ should be brought to the front. Of course, as an abstract truth, it cannot too often be insisted upon, and we venture to say that the Church of Scotland as fully believes in it as the Canada Presbyterian Church. But, its introduction in connection with the proposed union can only result in the revival of controversies which had much better be allowed to sleep, and whose bitterness, we had hoped, had for ever died away. We trust that it may not be yet too late to arrest this new danger to the accomplishment of Presbyterian

Union on terms satisfactory to all parties. There is no use in disguising that we are approaching a crisis in this important movement, which can only be averted by an exercise of especial wisdom and charity on the part of moderate men. If unfortunately that crisis does come, its consequences *may*, and the responsibility of those who have provoked it *will*, be grave and serious.

HONORARY DEGREES.

Attention has lately been directed to this subject, by facts that have been disclosed in England, in regard to a certain "University of Philadelphia." It would seem that a few unscrupulous medical men in that city obtained from the Legislature of Pennsylvania a charter, empowering them to confer degrees, ostensibly in Medicine, but also by the terms of the charter in Arts, Law, and Divinity. From an investigation made by the British Consul at Philadelphia, Mr. C. E. K. Kortright, at the suggestion of the Foreign office in London, it appears that these literary pedlars have been *trading* in degrees, and have employed an agent in Great Britain to carry on the business for them. He has been doing an active business, and Britain is the richer in D.Ds., LL.Ds., Ph. Ds., and M.As. To the honour of the Legislature that conferred the Charter, be it said, it has lately annulled it. This exposure will do no harm. Let us hope that no man will hereafter allow his name to be degraded by connection with any degree conferred by the "University of Philadelphia." The University of Pennsylvania, which has its seat in Philadelphia, is one of the oldest and most reputable of the Literary Institutions in the U. S.

THE MADAGASCAR MISSION.

[From the "Monthly Record of the Church of Scotland in Nova Scotia, &c."]]

"The remarkable progress which the Gospel has made on this large Island has turned the eye of the Christian world to-

wards it. Seldom are we privileged, to witness such wonderful triumphs, or to see so fully verified the oft-repeated adage, "the blood of the martyrs is the seed of the Church," as we behold in the history of the good cause in Madagascar. Despite great obstacles, and amid grievous trial, the work has been carried on, making it manifest to all that it bears the stamp of Divine approval. From small beginnings and under rather unfavourable auspices it commenced, but has resulted in great and glorious issue. Previous to the arrival of Protestant Missionaries among this people, the intercourse of Europeans among them produced anything but a favourable impression. Their principal object in visiting them was the prosecution of the slave trade, and hence they were led to look upon Missionaries with rather a hostile feeling. At an early date, however, in the present century, the attention of British Christians was turned to this Island, and a Missionary was sent forth who died before reaching his destination. In 1818 the London Missionary Society sent forth its first Missionaries, who, shortly after landing, were prostrated with a dreaded fever prevalent on the coast, and all with one exception died. The only survivor commenced his labours after regaining strength, and opened a school with but three pupils. Such was the small beginning of the Mission in Madagascar 50 years ago. The King who reigned at this time was very favourable to the Missionaries and gave them every encouragement in the promotion of education, and hence in a short time the one school had increased to 32, and the scholars from 3 to 4,000. At the death of this King, however, he was succeeded by one of his wives, a devoted lover of idols, and hence was not favourable to the cause of Christianity. She soon showed her deep hatred of the Gospel, and with a view of checking its progress, prohibited any pupils of the mission schools to be baptised or receive the Lord's Supper, and this prohibition was soon after extended to the whole people. This restriction, however, only served to stimulate the Christians, and the converts were con-

stantly increased. The bigoted heathen and idol keepers noticing this, their ire was stirred up and every means were employed to incite the Queen against them. By some measure a list of the places of meeting and of the number baptized was obtained, and she, being astonished and enraged at the great progress they were making, declared that she would put a stop to it by the shedding of blood. At once the people and missionaries were apprized of her intention, and consternation and alarm seized them. Dark were the days that soon followed, and heavy were the trials which they had to endure. They were forbidden to meet on Sabbath for worship, and were ordered to deliver up all their Christian books. Persecution now raged with great violence, until at length blood was spilled, and a young woman was honoured to be the first martyr for the cause of Christ on the Island of Madagascar. Spared to death in the act of prayer, she nobly gave up her life for Him whose cause she dearly espoused, and on the spot where her blood was shed now stands a beautiful Church with a handsome spire. Torture was now freely applied to others, many endured fearful sufferings, some escaped from the Island to England, where they excited sympathy, many were put to death and some reduced to slavery. Notwithstanding, however, these trials, some contrived to meet on some mountain top or in some lonely cave and there worship the true God, and even amid these dark times, accessions were made to Christianity from the ranks of heathendom.

In 1849 the persecution burst forth with increased vigor. Great numbers were arrested, and about two thousand condemned to lesser though severe punishments. Some were conducted to the top of a lofty precipice and were taken one by one and pushed, rolled, and kicked over a slope about 60 feet in height. Their bodies were then placed in one pile and buried. After this fearful persecution, however, though subjected to frequent trials, the Christians enjoyed a measure of repose, when in 1861 the good hand of God was seen. The Queen, who had been relent-

less in her bitter opposition and persecutions in that year died, and thus closed the martyr age in the history of the Madagascar Mission.

After the Queen's death she was succeeded by King Radama, who, though not a Christian, favoured Christianity, and the cruel sentences put into execution during the Queen's reign were now no longer thought of. Additional labourers arrived to cultivate the vineyard, large congregations were formed, and the Gospel message carried to surrounding villages.

A proposal was soon made to erect memorial Churches on the spot where the martyrs suffered, and was nobly responded to in England, the sum of £13,000 being raised. The King readily granted free sites for these Churches, and placed no hindrance in the way to retard the spread of Christianity. His reign, however, was of short duration. A revolution breaking out in the capital, he was assassinated, and succeeded by his wife, who gave the same religious toleration as her husband. Remaining upon the Throne for a brief period, she died in 1868, and was in turn succeeded by Queen Ranavalona II., who still reigns. Not long after her accession to the Throne, she was baptized, became a professed follower of Christ, and a public burning of the old national idols took place. Settled congregations now grew rapidly large, accessions were made to the communion of the Church, and the professedly Christian population is now numbered at 60,000.

No such instance of remarkable progress in the history of Missions has ever been witnessed in these modern times as what we now see taking place in Madagascar. God has abundantly blessed the labours of His servants, and made the wrath of man to praise Him. Fifty years ago idolatry reigned supreme, there were no schools, not a Christian in the land, and the whole people sunk in ignorance and crime. To-day how changed the scene! Now, in hundreds of places idolatry has been superseded by Christianity, schools have been established, and the Scriptures scattered through

out the land. Christians are now numbered by tens of thousands, and society is being leavened by the principles of Christian morality. Of course, much yet remains to be done before this people are thoroughly Christianized. And even among those who have left the ranks of heathendom, we are not to look for as high a position in scriptural knowledge or for as high toned morality, as among those men more highly favoured. There are features, which characterize this Mission Church, that may well shame communities in these Provinces of ours. In the capital of Madagascar we are told that all the Christian families regularly observe family worship. Of how many congregations within the pale of the Church of Scotland can this be said?

We cannot but look back upon the past 50 years in the history of the good cause in the Island of Madagascar, without a feeling of the liveliest gratitude and wonder. The Church there has been cradled amid the raging storm, it has passed through severe trials and come forth strong and pure. Let us, whilst learning of what has been done, be encouraged to do our part and sustain our missionaries with ceaseless prayers and enlarged contributions."

Our Own Church.

Presbyteries and Parishes.

If May-day brings not to us the fragrance of hawthorn blossoms, nor the song of the nightingale, nor the bell-like note of the cuckoo, we nevertheless heartily welcome its return. Long and firmly have we been locked in winter's icy embrace, and most thoroughly do we appreciate nature's outbreak into beauty—so grateful and so complete is the transmutation of the season. But, though "the time of the singing of birds is come," we do well to remember that summer is not yet. It is but Spring: and it is prudent to be admonished by proverbial wisdom,—

"Change not a clout
Till May be out."

We have no liking for a certain kind of indiscriminate and high-sounding panegyric that is in vogue now-a-days. Much of it is twaddle. But we do appreciate the kind words that have come to us from many quarters in reference to "the Presbyterian." Such a recognition as reached us the other day from a remote country charge is full of encouragement to us, and in it there is implied all the commendation we aspire to:—"I find that the *new Presbyterian* gives ample satisfaction, and its arrival is eagerly looked for." It may be assumed that the Synod does not expect us to raise an endowment fund out of the profits of a monthly periodical published at twenty-five cents per annum, but, if we shall succeed in securing for it a welcome into every family connected with the Church, we feel that we shall have accomplished what will be of incomparably greater value. We are approaching that consummation more rapidly than we could reasonably have expected, and already find difficulty in filling orders for the back numbers, though we imagined when we began with 10,000 copies, that we had provided a pretty liberal margin.

Canada's thanksgiving for the recovery of His Royal Highness the Prince of Wales takes precedence of all other events of last month. Why the subjects of Her Majesty in this portion of the realm were not invited to render thanks simultaneously with their Queen, nobody knows. Perhaps it might not have been in accordance with the rules of state etiquette: perhaps a little bit of red tape had something to do with it: no matter, the mandate of His Excellency the Governor General was every where respected and loyally complied with. If certain of the Canadian Churches had anticipated the proclamation by observing the 27th of February, they evinced their readiness to reiterate their thanks, and we feel sure that the manifestation of gratitude on this side the Atlantic cannot fail to impress the people of Great Britain with a sense of the deep-rooted loyalty which pervades every portion of these United Provinces. We can testify to the heartiness with which the day was observed in Montreal.

The places of worship were filled to overflowing. The services in all were appropriate and impressive. The national anthem was sung that day as it is seldom sung, led by the organ and choir of the great congregation. In our own beautiful Scottish Cathedral—St. Andrew's Church—the order of service was similar to that described in our columns last month. Never before was the edifice so well filled, hundreds being unable to gain admittance. The St. Andrew's and Caledonian Societies attended in full costume. The musical portion of the service had been carefully prepared and was effectively rendered, and all else was in harmony with the occasion. The collection taken up at the close of the service was in aid of the "Protestant Infants' Home" and the "Deaf and Dumb Institution"—the sum contributed being \$224. Special services were also held in St. Gabriel's and St. Mark's in the evening.

In Ottawa, as was to be expected, the Day of Thanksgiving was observed with unmistakable sincerity by all ranks and classes. At the Bishop's Chapel the Governor General was received by a guard of honour, and, along with the members of his family, a brilliant staff, and the Ministers of State, heard sermon from Dr. Lewis, the Bishop of Ontario, than whom there are few better preachers. The three Presbyterian Churches of the city held a joint service in the Bank Street Canada Presbyterian Church. The Rev. Wm. McLaren, of Knox Church, presiding. We gladly make room for a few sentences of the truly eloquent address delivered upon the occasion by the Rev. D. M. Gordon, of St. Andrew's Church:—

"There is much instruction for us all in this general thanksgiving and in the cause which gave rise to it. We may see how that for a nation, as for a man, it may be good to be afflicted. Already, as remarked by a previous speaker, it has led us to a greater knowledge and love of the Prince. We think of 'the fierce light that beats upon a throne,' how that all his acts have been most closely scrutinised, and we rejoice at the way in which

his life has stood the test. Through his sickness we have learned more truly the worth of royalty, have found how deep a hold both the power of the monarch and the monarch who wields that power have on the heart of the nation. And surely we cannot doubt, and do sincerely pray, that to him who went so close to the gates of the grave and came back to us again, to him on whose head shall rest the crown and whose hand shall wield the sceptre, when God calls our good Queen up to receive the fadeless crown, to him, we doubt not and sincerely pray, his sickness and recovery may by God be greatly sanctified. And this peculiar passage in our national history is further fitted to instruct us by reminding us where the hope of the empire lies, how that it is "righteousness that exalteth a nation," and that Britain is blessed by her connection with the Most High. This is not a time to dwell upon national greatness, but it is a time most gladly to think of our religious advantages, to remember that the ark of God blesses the house of Obed Edom, and to feel that when Britain shall cease to acknowledge God as her King she may bid a long farewell to all her greatness.' Grandeur than Egypt in the sweep of her civilization, she would then be sadder than Egypt in the desolation of her decay; more magnificent than Babylon in her wealth, she would then be more wretched than Babylon in her ruin; greater than Greece in her intellectual culture, she would then be more degraded than Greece in her darkness; loftier than Rome, in the width of her sway and the wisdom of her laws, she would then be more prostrate than Rome in her debasement; exalted above Bethsaida and Capernaum in her religious privileges, she would then be more desolate than they in her doom.

And now, coming down to matters more particularly "our own," we acknowledge receipt of the Annual Report of the Office-bearers of St. Andrew's Church, OTTAWA, which, with its usual perspicuity, gives a clear and satisfactory statement of the transactions of the past year, and, along with that, an encouraging prospectus of

plans and purposes *in futuro*. 205 families, 313 communicants, 302 Sabbath-school scholars and 34 teachers, give a sufficiently intelligible idea of numbers and working power, which, though not always synonymous terms, appear to be so in this case. The subscription list for building a new church has now reached the sum of \$31,000, and contracts have been signed for the erection of a very fine structure to cost over \$50,000, and also for an organ to the tune of \$2500. The ordinary expenditure of last year, including support to missionary and benevolent purposes, reached the sum of \$5351. The congregation is free of debt. They don't even owe us for the 200 copies of the *Presbyterian* which they circulate. Happy the people that are in such a case!

The missionary work among the lumbermen in the Valley of the Ottawa goes on with unabated assiduity. It has now been four years in operation. Most of the shanties have been visited by clergymen belonging to the Presbytery, and a very large quantity of excellent and suitable literature has been distributed among the men, including Bibles and portions of Scripture, French and English Tracts, copies of the "British Workman," "Leisure Hour," "Sunday at Home," and other religious periodicals. There is every reason to believe that much good is being accomplished by means of this mission, and we may add that contributions of either money or suitable literature will be thankfully received by the Treasurer, Mr. Andrew Drummond, at the Bank of Montreal, Ottawa.

In the Presbytery of Ottawa there are at present three vacant charges, Buckingham and Cumberland, Litchfield, and Richmond—all inviting fields of labour. The congregation of ARNPRIOR is making substantial progress, at least we judge so from three items of information that have reached us. (1) That the ladies lately presented their minister, the Rev. D. J. McLean, with a silk pulpit gown; (2) that arrangements have been made to build a stone manse this summer, at a cost of about \$3000; (3) that at the annual meeting of the congregation an

additional \$100 was voted to the stipend—making \$700 from the congregation. Three excellent headings for a Home Mission homily.

Notes of preparation are already sounding in KINGSTON for the reception of the Synod which meets there on the first Wednesday of June—the fifth day of the month. As the deliberations of this Synod will certainly be of a highly important character, it is above all things desirable that there should be a full attendance of members, lay as well as clerical. It has often seemed to us as though the meagre attendance of the Eldership in the Supreme Court of the Church indicated that the honour and dignity of the office is insufficiently appreciated. Indeed, unless there be a very decided improvement in this regard, it must sooner or later come to be questioned whether some other mode of representation be not advisable. We know not what constitutes the legal qualification of a Lay Delegate in the Anglican Church, but we do know that each congregation has the privilege of nominating two or three of its number to represent them in Synod—conclusive evidence that the Clergy desire and appreciate the co-operation of their people. One other point we shall just name, the desirableness of creating a common fund to provide the requisite accommodation for members at the place of the Synod's meeting. Supposing that Kirk Session's defray the travelling charges of their ministers and elders, and that private hospitality makes partial provision, as it always will do, for the entertainment of strangers, it is well known that at every meeting of Synod a hotel bill has to be met of from three to five hundred dollars—a tax which it is scarcely fair to impose so frequently as has been done upon the same few liberal individuals, who, rather than have any fuss made about it, quietly settle the score themselves. An annual collection in all the Churches for the Synod Fund, as is done in the Lower Provinces, would in all probability meet the case.

We are credibly informed that Professor Murray, of Queen's College, has se-

cepted an invitation to fill the chair of Logic and Moral Philosophy in McGill College, Montreal, in room of the late Professor Forbes. It will not be an easy matter to supply Mr. Murray's place should he leave Kingston, where he has earned for himself golden opinions, but our loss will doubtless prove a very valuable acquisition to McGill, and we shall just have to say—"So mote it be."

We have good tidings from LINDSAY. Encouraged by its increasing prosperity, the managers have, with the unanimous approval of the people, advanced their minister's stipend \$200. They have now completed the necessary improvements for the interior comfort and beauty of the Church, and have reason to congratulate themselves that, by their liberality, only a very small portion of debt remains unpaid. The improvements cost about \$600. We hope very soon to hear of the erection of a manse at Lindsay. We are happy also to state that, in the neighbouring congregation of CLARKE, the new church, which was opened for divine service in September last, is now entirely free from debt, and we learn that the Rev. Mr. White and his good lady have recently been presented with substantial tokens of esteem by the congregation.

From BELLEVILLE we have received a full account of the opening of the new St. Andrew's Church there, on the 17th of March. The Rev. Principal Snodgrass preached in the morning, the Rev. John Burton, of the Canada Presbyterian Church, Belleville, in the afternoon, and the Rev. Professor Mackerras in the evening. The congregations at all the services were very large. The church is said to be a very beautiful structure. The total cost is \$14,000, and very little debt, if any, remains. It is seated for about 600, and all the pews have already been rented. The following particulars are culled from the *Intelligencer* :—

"It is a Gothic structure of brick, rising from a stone foundation, flanked with buttresses. From the western corner rises a tower twenty feet square, in which is one of the principal entrances. It is surmounted by a spire which rises

to the height of 107 feet, culminating in an ornamental Greek cross. A projection in the rear admits an ingress on the northern side, and affords room in the rear of the pulpit for the Organ. The *Façade* is very attractive. Near the centre is a large circular rose window, with Gothic windows underneath. The west side is a portico. The other principal entrance is surmounted by a chaste ornament. The ridges of this and of the main building are completed with ornamental iron work of a very neat design. The roof and the steeple are covered with slate. The interior is very plain and perfect in its arrangements. The pews are of white pine, oiled and varnished, and are roomy and comfortable. At the eastern end a neatly designed pulpit, of modern proportion and style, is quite in keeping with the completeness of the other arrangements. At the back and above this is the magnificent Organ. The eye is attracted by the beautiful stained glass windows of the western end or front of the church, the rose windows being highly decorated with chaste devices and harmonious colouring. The ceiling is of wood, the principals of the roof being relieved by an arch, opening from an ornamental bracket on the walls, which intersect them in the centre. The fine boarding of the ceiling is tongued and grooved, and laid in what the ladies term "herring bone work," materially improving its appearance. The furniture of the altar is of very tasteful design, manufactured by our townsman, Mr. G. S. Tickle. The Altar is carpeted with Brussels, in bright colours, and the aisles with matting. The Organ is of Montreal manufacture, and reflects much credit on Messrs. Warren & Sons; it is a very sweet toned instrument, and possesses power equal to all the possible requirements of St. Andrew's Church."

Had this come from "our own reporter," the phraseology would have been slightly different, but the reader may be sure that the "Altar" here spoken of is furnished with neither bell nor candle, and is nothing more than the dais or platform around the pulpit, common to all Presby-

terian Churches. This congregation may now say with the great apostle of the Gentiles, "Forgetting the things that are behind, and reaching forth unto those things which are before, I press towards the mark for the prize," &c. We feel devoutly thankful for the success that has attended this effort, and which marks a new era in the history of the congregation.

The PRESBYTERY OF TORONTO met on the 16th and 17th ultimo. We are furnished with the following items of business. Mr. McKee, of West Gwillimbury and Innisfil, applied to be released from charge, on the ground that he had received the appointment to the County Inspectorship of Schools, under the new School Act. The people are to be cited to appear at next meeting of the Presbytery, when final action will be taken. It was agreed to ask the Temporalities Board to replace Mr. Nicol's name on the list of recipients from the Temporalities Fund. Mr. William Mitchell was re-appointed the representative of the Presbytery to the General Sustentation Board. The Report of the Treasurer of the Presbytery's Home Mission Fund shewed that two thirds of the congregations had contributed to it, and that a balance remained in the Treasury wherewith to commence the summer campaign. Application was made by the congregation of Caledon and Mono for aid from "The Seton Fund." Osprey—to which Dunedin and Singhampton are now added—will, it is hoped, soon be off the list of "Mission Stations," application having been made to the Presbytery for the moderation of a call in favour of the Rev. John Ferguson. Arrangements were made for supplying Uxbridge and Markham during the continued ill health of Messrs. Alexander McLennan and James Carmichael. Enquiry was made whether all the congregations had collected for the Sustentation Fund: whether statistical returns had been forwarded to the Convener: and whether answers had been given to the questions of the Committee on Christian Life and Work in the Church," and defaulters were enjoined to *do their duty*.

The amended "questions and formula for use at Licence and Ordination" were considered and unanimously approved, except question eight at ordination, which was rejected as unnecessary, the first part of it being included in question fourth, and the latter part having been shewn by experience to be useless.

Before leaving the Presbytery of Toronto it falls to us to notice the death of Mr. James Currie, one of the oldest of the Elders of the Church. He was ordained in 1835, and ever since that time took a very deep interest in everything pertaining to the welfare of the Church of Scotland in Canada. He died on the 3rd April, at his late residence, Chinguacousy, where he had lived for about half a century. The history of the congregation of which Mr. Currie was so long the representative Elder, is closely identified with his own. They may be said to have lived and died together. The race is not always to the swift, nor the battle to the strong. Circumstances that need not now be referred to, proved disappointing to Mr. Currie's enthusiasm. But his faithfulness to what he conceived to be his duty, and his unswerving attachment to the church of his fathers, were conspicuous traits in his character to the end of his days. He died in the faith of the Gospel, leaving a widow and family and a large circle of friends to mourn his loss.

The PRESBYTERY OF HAMILTON met in St. Andrew's Church, Guelph, on 17th April, the Rev. Mr. Herald, Moderator. Supplies were arranged for Arthur and Richwood and Shower's Corners. Mr. McArthur, representing the latter congregation, in its name handed over to the Presbytery the sum of \$39 as a small token of the gratitude felt for supplies already granted; and in the course of a short statement anent the position of the congregation, urged the necessity of a speedy settlement of a Pastor. The Presbytery gave assurance that they would continue to do all they could for the interests of the congregation. Thereafter a Memorial from Hamilton, signed by a considerable number of members of the Church in good standing, praying for the

organization of a second charge in that city, was considered. Judge Logie and Messrs. Reid and Kerr were heard in support of the Memorial. On motion it was unanimously agreed that, before action be taken in the matter, the Memorial should be laid before the Kirk Session of St. Andrew's Church for their consideration. There being no other business, the Presbytery adjourned to meet in Hamilton, on Wednesday, the 15th day of May, at ten o'clock, a. m.

The PRESBYTERY OF LONDON met *pro re nata* in London, on the 20th of March, when a memorial from Glencoe and Dunwich, craving the moderation of a call in favour of the Rev. J. M. McLeod was read. Mr. McLeod having intimated that he would decline a call on the ground of feeble health, the Presbytery resolved to take no action in the matter.

The Clerk reported that the Synod's Committee on Correspondence had assigned the Rev. Donald Masson, M.D., of the Gaelic Church, Edinburgh (now visiting the Church in Canada under the auspices of the Colonial Committee) for three Sabbaths to the Presbytery of London, and that he had accepted the services of Dr. Masson and appointed him to Glencoe and Dunwich. The Presbytery approved of the action of the Clerk, thanked the Synod's Committee for the consideration shown to the wants of the Presbytery; and, inasmuch as the services of Dr. Masson will be a great boon at present to the Gaelic charges of the bounds, request the Committee to continue these so long as agreeable to Dr. Masson and consistent with the interests of the Church elsewhere.

A letter was read from the Secretary of the Student's Missionary Association of Queen's College, stating that several students intended to devote themselves to missionary duty during the vacation. The clerk was authorized to employ one of these to labour within the bounds of the Presbytery.

Matters connected with the St. Andrew's Church, Stratford, were duly considered. This congregation is still with-

out a fixed pastor, the present supply being only temporary.

The Clerk was authorized to take the necessary steps to have the church and property in Woodstock properly cared for.

The annual printed Report of the congregation of MARKHAM exhibits a very gratifying and improved state of the finances. The document is very carefully prepared, though, perhaps we may be allowed to suggest, that it would be more convenient and serviceable were it printed in pamphlet form. The receipts for the portion of the year covered by the Report amount to \$638, out of which was paid to the Sustentation Fund \$50; French Mission \$10; Widows' and Orphans' \$12, Indian Orphanage, \$20; and to account of stipend \$394. The Annual abstract of information and accounts from St. Andrew's Church, CLIFTON, as heretofore comprehends *multum in parvo*. The number of communicants is stated to be 84, and of Sabbath School scholars 190. The total expenditure for the year 1871, was \$1,401, including \$600 spent in repairs and improvements on the church, towards which the Ladies' Aid Society contributed \$190. All the schemes of the church appear to have received support fairly proportionate to the resources of the congregation.

In this connection we may also notice the Annual Report of St. John's Church, CORNWALL, which has been compiled with evident care and is printed in neat pamphlet form. There are now 124 families connected with the congregation, and 179 communicants, an increase of 12 during the past year. The number of Sabbath Scholars on the roll is 140 with 11 teachers. The total revenue for last year was \$1,603, of which about \$500 was received for ground rents. The pew rents yielded \$644, and the ordinary and special collections \$432. The liabilities of the church amount to \$2,561. "The Committee venture to hope that during the coming summer all debtors to the Church will see it to be their duty to liquidate their respective obligations." The equipment of the Church, however,

will not be complete until a manse is built, but, as the ladies of Cornwall have taken this matter in hand, we may be sure it will be successfully accomplished before long.

Coming back to MONTREAL, we notice that St. Mathew's congregation, at Point St. Charles, have given a unanimous call to the Rev. Donald Ross, of Dundee. So far as in us lies we feel bound to give the movement our hearty support. Mr. Ross possesses qualifications which would be eminently serviceable to the Church at this particular time, in that important field of labour. We do not shut our eyes to the considerations pointing in the opposite direction—the inability on the part of St. Mathew's congregation in their present circumstances to guarantee an adequate stipend, and the implied sacrifice required at the hands of the people of Dundee in asking their consent to the severance of the pastoral tie which has during a number of years bound a willing and generous congregation to an earnest and acceptable minister, who has done so much for them. In respect of the former, there need be no scruples. Let but the congregation of St. Mathew's first do what they can for themselves, they have our word for it that all the encouragement and assistance they need will be forthcoming. The other matter is one of graver moment, which may be safely left in the hands of the Presbytery, whose function it is equally to conserve the rights of all, and to legislate for "the greatest amount of good to the largest number."

We have mislaid the published report of the proceedings at the Annual Meeting of the Sabbath School Association of Montreal, held a short time ago; it may be stated, however, in general terms, that the occasion was one of deep interest, and that the topics brought under discussion were important in themselves, and full of hope and promise for the future. The work which this Association makes peculiarly its own is the planting and maintenance of Mission Sabbath Schools in portions of the city not otherwise provided with religious instruction for the young.

The field is practically an unlimited one, as it must ever expand with the growth of the city. Already the Association can point to two churches and congregations which owe their existence to its earlier efforts, and it is pleasing to know that there is no abatement of enthusiasm in this good work. At the meeting now referred to, Mr. Robert Ramsay, on behalf of the Young Men's Association of St. Paul's Church, intimated their desire to relieve the Sabbath School Association of any further pecuniary responsibility for the support of the Victoria Mission School. We further learn that it is contemplated to open as soon as possible three new schools: one in St. Joseph street west, one near Guy street, and another in the eastern suburbs of the city. In each of these localities Sabbath Schools are wanted now, and, in a very short time, there will be a demand for churches too.

It affords us particular pleasure to make mention of an Address and Testimonial recently presented to Mr. Douglas Brymner on the eve of his departure from Montreal to Ottawa. While connected with the public press in this city, Mr. Brymner wielded the pen of a ready writer, and was indeed conspicuous for the versatility of his genius. We need not remind our readers that he was for a number of years Editor-in-chief of the PRESBYTERIAN. In both capacities his services to the Church have been very valuable; and the well-merited compliment paid him before leaving Montreal lost none of its significance in that it took a wider scope than was at first contemplated by his confrères in the management of the PRESBYTERIAN, with whom it originated. The address was presented by the Rev. Dr. Jenkins at the Mechanics' Hall, in presence of a large number of gentlemen, several of whom testified orally to Mr. Brymner's usefulness and zeal. A single paragraph of the address may serve as the key note to the whole:

"We bear willing testimony to the ability and faithfulness with which you have always discharged your arduous and responsible duties in connection with the Press. We appreciate very highly your

literary attainments, which, during many years, have been consecrated to the best interests of this city, and the good of the country at large. We respect your integrity, your candour and your manly consistency."

Along with the address the chairman presented an envelope containing \$500, on behalf of the subscribers, at the same time, wishing, in his own name and theirs, the recipient much happiness in his future position. Mr. Brymner's reply was couched in feeling and suitable terms.

It appears that we were somewhat premature in announcing, as we did last month, Dr. Cook's intention to attend the meeting of the General Assembly in Edinburgh. We are now given to understand, on *the very best authority*, that Dr. Cook has definitely made up his mind not to go to Scotland at this time. But even in face of this disclaimer we are unwilling to retract. Dr. Cook's absence from the Assembly will cause much disappointment on both sides the Atlantic, and will be regretted on many grounds. We are very glad, however, to hear that St. Andrew's Congregation, Quebec, having helped many congregations, is now helping itself—having subscribed \$5000 in one week towards liquidating the debt on the church property. Another small supplementary lift is all that is needed to make clean work of it, and we feel confident that it will be given with a will.

The Schemes.

All whom it may concern are reminded that the TEMPORALITIES' BOARD meets in Montreal on Wednesday, the 8th instant, in the office of Sir Hugh Allan.

We are requested to call attention to the GENERAL SUSTENTATION FUND, the collections for which ought to be forwarded to the Treasurer with as little delay as possible. A timely consideration on the part of congregations in this regard will obviate a deal of confusion and embarrassment.

The Convener of the Committee on STATISTICS informs us that his returns are far from complete. There are yet forty congregations to be heard from. It will be a great pity if another year passes without a report being presented to the Synod, and each congregation that is holding back puts an obstacle in the way.

For the information of parties wishing to bind THE PRESBYTERIAN for 1871, we beg to state that we have on hand a supply of title page and index, which will be forwarded on application.

Is any thing being done to revive the Lay Association of Montreal? In these days of commercial enterprise and prosperity, stocks of all kinds command a high premium. There is so much money in the market, people don't know which way to look for a profitable investment. The prospectus of a new cotton mill, or woolen factory, or building society, or joint stock company for the purchase and sale of coal and wood, is issued; before the printer's ink is well dry it has all been subscribed for,—you can't get a single share for love or money. The Bank or the Telegraph Company declares a *bonus*, payable in the form of new stock, subject to certain conditions. The result is the same, the stock has gone up to a "fancy figure," you can't touch it. Suppose the Lay Association try the experiment of adding to their capital by placing some new stock in the market. Is there no *money* in any thing besides cotton, and wool, and paper, and railways, and steamships, and houses, and so forth. Dean Swift is said to have made short work of a charity sermon that he had been asked to preach. Having read as his text the passage, "he that giveth to the poor lendeth to the Lord," he closed the book with the brief, but irresistible appeal, "gentlemen! you know the terms of the agreement; if you are satisfied with your security, down with the dust." We should like to see the Lay Association of Montreal in the enjoyment of an independent annual income of at least one thousand dollars a year. What would that amount to, supposing each of the able and influential members of the

Church were to become subscribers? Wouldn't it pay? Of course it would. We believe that if proper means are taken to float this new stock it will be eagerly taken up. It will be religiously expended for the benefit of the city and its suburbs. The *security* is undoubted.

SYNOD FUND.

It is asked that all amounts due to this Fund be sent in at once.

The Committee regret very much that so many Kirk Sessions are in arrear, and, so far as is known, *needlessly* so. While there may be a show of excuse, perhaps a good excuse, for some, for the greater number there is neither semblance nor reality of excuse for the dilatoriness complained of.

If Ministers will bring the claims of this Fund before their Kirk Sessions in good season, and urge attention to them, the injunctions of Synod will be thereby more fully complied with, than at present, and the work of the Committee rendered more simple and pleasant.

The attention of Ministers and Kirk Sessions to this matter, is anew solicited by

K. MACLENNAN,
Con. Fin. Com.

Peterboro, April 17, 1872.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

We are requested to remind the Treasurers of those Congregations that have not forwarded their annual contributions to the Ministers' Widows' and Orphans' Fund for the present Synodical year that they should send to Mr. Ferguson, the Treasurer to the Fund, such moneys as are at their disposal for this most deserving and popular scheme, without unnecessary delay. The time for receiving collections in aid of this Fund, to be acknowledged in the Board's Annual Report to the Synod, has been extended to the 20th instant. It is not pleasant for the Board to have to return a long list of Congregations as defaulters to this Fund, so necessary to a Church situated like ours; and

we wish the ministers of such Congregations, and all others interested, to take note of the date mentioned, the 20th of May. As the Board have determined to raise the scale of annuities to widows, they look for increased liberality towards the scheme on the part of all our people.

FRENCH MISSION.

It is our painful duty to state that the amounts collected during last year for this Mission, throughout the Church, fall short of the sum required, and asked, by \$800. Nearly 70 Congregations have forwarded *no* collections. Surely the great majority of these have, notwithstanding; collected. If so, it would be obliging if their Sessions would *at once* send in the sums obtained. Those Sessions which have not already obeyed the express injunction of the Synod have yet time before the next meeting of Synod, if, *immediately* on receipt of this number of the *Presbyterian*, the Collection is intimated; and, supposing it were taken up on the 12th, or even 19th instant, forwarded without delay to the Treasurer, Alexander Macpherson, Esq., Montreal. Will none of the wealthy members of the Church realize the privilege of coming to the rescue of the French Mission?—\$25, from 20 such, would, with collections yet to come in, write off its liabilities.

GAVIN LANG,
Convener.

Montreal, May 1, 1872.

Sunday Schools and their Work.

DEAR MR. EDITOR,—I said to a leading Church member the other day, "How do you like the new form of the *Presbyterian*?" "Splendid! They are going to devote more space than ever to the Sabbath School." Does not this answer place the subject of our Church's, as well as our paper's, prosperity in its true, though rather unlooked for, connection? Earnest souls see in our limited prosperity the results of a too tardy recognition of

our duty to the young. I hope the Sabbath School column will be well filled and that it will attract the attention of all. And the more so, because Sabbath School workers in Canada feel the want of a periodical through which an intelligent interest in the young might be awakened and kept alive, and which would prove helpful to teachers and parents. There are several excellent publications in the United States, notably the "Sunday School Times," of Philadelphia, but price and inconvenient postal arrangements place such a paper beyond the reach of the majority of our schools. At any rate, no paper can properly claim to be the organ of the Church, which leaves the Sabbath School in the corner.

Might not an interchange of views among Sabbath School workers of our Church, as to methods, &c.; occasional, perhaps monthly, "talks" upon important subjects; and a small space devoted to Sabbath School intelligence, render the "Presbyterian" both more attractive and beneficial?

To set an example, which I hope you will see fit to encourage and others to follow, I append the heads discussed at our last weekly Teachers' meeting.

Subject:—Attendance of Teachers.

I. Influence thus exerted. 1. Children learn chiefly from example. The Gospel of a *life* is the Gospel for the young. What they *see done* will impress them in away that what they *hear explained* cannot. Show them that the aim of Christian teaching is to develop a *faithful life*. 2. Disinclination to face obstacles, &c., grows amazingly. *Don't yield the first inch*. 3. What we treat lightly we soon come to think lightly of. Let each teacher learn that he has a charge from God. He has no option in the matter. Some look upon the position as a means of obliging the Superintendent, or as a matter to be attended to at one's convenience. *Every teacher is responsible directly to God*.

II. What is a sufficient excuse for non-attendance? Each faithful teacher can easily answer this question for himself. The difficulty lies not in answering the

question but in fighting Satan, who *will* make the most of every little difficulty. Taking the lowest admissible view, what would not be allowed to interfere with our most important worldly affairs should not be allowed to interfere with our attendance at the School. But further than this, the world must not be weighed against a soul. Damp side-walks, bad roads, long walks, wet or cold morning should be provided for. Christ put it strongly when He said, "Let the dead bury their dead; but go thou and preach the Kingdom of God."

III. What provision should be made by the teacher when unavoidably absent? Never leave supply to chance. The *teacher* should in every case provide a substitute as early as possible in the week. In many schools alternates are regularly appointed who are expected to study the lessons thoroughly, attend Teacher's meetings, and be always on hand to fill a vacant place. R. C.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Fulfilling the promise made in our last number, we now proceed to give a summary of the reports recently received from the Orphanages at Madras, Poona, Seal-kote and Ceylon.

MADRAS.

The following is Mrs. Clarke's summary of the operations of the past year at Madras, where, it may be stated, there are 1 Orphanage, or Boarding School; 5 Caste Girls' Schools; 3 Non-caste Girls' Schools.

"We have altogether in connection with our Female Mission 563 girls, of whom 386 are in Madras and 177 in Vellore, and that in all our Madras Schools we have the Bible carefully taught to all the children. Even the youngest child gets some measure of Bible knowledge, as oral lessons on the Life of Christ are given to all those who are unable to read the Bible. We feel that during the past year a good beginning has been made, the schools have

been placed on a good foundation, and are in a healthy state, and we look forward hopefully to more rapid progress in the future."

Mrs. Ross forwards the accompanying Report from

POONA.

In Poona the operations of the Association have been somewhat extended during the past year. The numbers at present in the Orphanage are 27, being an increase of 10 since this time last year. The health of the girls has been good, and their conduct satisfactory. Mr. Haig, the principal of the Christian Vernacular Educational Society's Normal School, Ahmednuggur, recently visited the school, and examined the girls, and expressed himself highly pleased with their attainments. Two of them are now employed in teaching a day-school, and one of these also assists as a Zenana visitor, for which she seems peculiarly well fitted, and is much interested in the work. This young girl was admitted in January last to the Table of the Lord, and gives every promise of maintaining a consistent Christian character.

A native Christian woman, of good position and character and well educated, has been engaged to assist in the Zenana work. She is a married woman, and her husband, who was educated in our General Assembly's Institution in Bombay, and is now a teacher in the Free Church Institution here, is well acquainted with the educated young men in Poona, so that by his means access to several families has been gained. At present ten houses are visited, and others are from time to time opening. It is understood that, along with whatever else is taught, instruction is given in the Word of God, and in some cases this has been specially requested. The families visited include Brahmins, Purboos, Mahrattas, Purdesees, Jews, and Mussulmans. None of our girls are ever employed in this way, except as assistants, as an unmarried woman can scarcely with propriety make visits alone in this country, unless in exceptional

cases, and when a more mature age has been attained.

Rev. James P. Lang gives, as under, the Report of the Girls' Institution at

SEALKOTE.

The past year has perhaps been the most prosperous known since the establishment of this branch of the Female Mission. A special blessing seems to have rested upon the Institution, evident—

First, in the number in attendance.— This time last year there were only about one-half the number now on the roll. On the first of January last there were forty names on the register. Since then two have been married and one removed by death, making a total of thirty-seven. The great increase is due to the fact of the Gyah Mission having been transferred to Darjeeling; the strong air of which, it was feared, would not agree with many of the plain-born children in the Gyah establishment; and also to the efforts made in the surrounding districts.

Secondly, we have cause to be thankful as to the *character* of the *work* which has been done. We reported last year that the study of the vernacular was engaging the attention of the girls. During the past year we have tried as much as possible to give them a thorough knowledge of their own mother-tongue. All, except the very young ones, receive daily instruction from the most efficient Maulvie in the mission, whose success in imparting thorough instruction is well known in the district. The girls are making wonderful improvement, and some will soon be able to read and write with perfect fluency.

The management of the Institution, together with the teaching of the more special duties of housewifery, falls upon Mrs. Taylor, and of course is the heaviest section of work in the Institution.

The girls attend social worship in the native Church every morning, and on Sunday a Sabbath-school is held in addition to the usual congregational worship. Every available means is also taken to

bring the children under the influence of the Holy Spirit.

Thirdly, we have great cause for thankfulness that the *result* of all such work is even now beginning to be realised. The quiet and decorum of all—the markedly softened manner of many, along with the evidently general desire for knowledge, both intellectual and spiritual—fill our hearts with joy, and raise bright and clear hopes for the future.

Should God spare Mrs. Taylor's health so as to enable her to carry on the work as she now does, we feel sure that the year now reported on will prove to be but the "day of small things." May God grant this, our earnest desire!

CEYLON.

A small grant is given towards two day-schools, which are reported by Mr. Young to be in an efficient state, highly deserving of the support they receive from the "Scottish Ladies' Association." The number upon the roll is 55, and the attendance is very regular.

Last autumn, Mr. Burnet, one of our ministers in the interior of Ceylon, visited the schools, examined the pupils, and expressed himself very much gratified with the general attainments of the pupils, and especially with the Scripture knowledge they displayed.

Literary Notices.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW April, 1872: New York.

This number, extending over 224 pages, more than fulfils the promise of general excellence, which the first number of this noble quarterly gave us. It is a really able as well as interesting periodical. For Christians of the Presbyterian order it will have a special interest. Professor Seabody's paper on Dr. Henry Cooke, of Belfast, will command attention wherever the principles of orthodox Presbyterianism are held.

Mr. Moore, West Chester, discusses the vexed question whether elders should be elected for life, or for a term of years; maintaining the latter alternative, chiefly though not wholly, on historical grounds. Mr. Moore is one of the best and most accurate Ecclesiastical lawyers in the American Presbyterian Church. We commend to our clerical readers a short article by Dr. Adams of New York, on Jacob's admirable work "The Ecclesiastical Polity of the New Testament," one of the best books ever written on this now more than ever important and interesting subject; a book which we should like to see in the library of every minister of our Church. Dr. Jacob is one of the most learned men in the Anglican Church; yet his work may be fairly regarded as a defence of the Presbyterian polity. We have not space or time even to name the other articles in this number. They are for the most part ecclesiastical, and seem to have been written with a view to the coming meeting of the General Assembly of the United States. We cannot speak too highly of the notices of "Contemporary Literature," or of the "Theological and Literary Intelligence," both of which, unless we greatly mistake, are from the pen of Professor Henry B. Smith, of Union Theological Seminary, one of the most learned and otherwise accomplished Divines on this Continent.

THE ABOMINATIONS OF MODERN SOCIETY. BY the Rev. T. DEWITT TALMAGE, of Brooklyn.

No one need be deterred from reading this extraordinary little volume by reason of its unsavoury title. It has salutary lessons for old and young, for male and female. Though somewhat too dramatic in its structure, the book abounds in utterances of truth and soberness, and is the most powerful *expose* of the prevailing folly, vice, and crime of the present day, that we have seen. A cheap Canadian reprint may be had at Grafton's, Montreal.

WATER AND LAND. By JACOB ABBOTT. New York, HARPERS. Montreal, DAWSONS.

This is one of Abbott's series of works, "*Science for the Young.*" The skill of the author in the preparation of books suited to the capacity and taste of young people is undoubted. "*Water and Land*" gives in a narrative and an attractive form instruction in the fundamental principles of the sciences, in so far as they relate to the subjects of which the author treats. The work is embellished with admirable wood-cuts, altogether the "get-up" of the volume is worthy of its contents. We have not seen the other volumes of the series, but if we may judge from that before us, Mr. Abbott's attempt to open a "royal road" to the sciences is as successful as is likely to be made in this direction.

LAYS OF ANCIENT ROME WITH IVRY AND THE ARMADA, by LORD MACAULAY: and **LAYS OF THE SCOTTISH CAVALIERS AND OTHER POEMS,** by Professor W. E. AYTOUN, D.C.L.: Published by the INTERNATIONAL PRINTING AND PUBLISHING COMPANY, Rouse's Point, U.S.

We have to thank Mr. John Lovell, the General Manager of the above named Company, for a copy of the first publication issued from the International Printing House. The Lays need no commendation from us. They are household words that will be read and re-read while the English language lasts. The volume is beautifully printed on toned paper and elegantly bound. As a specimen of book-making, it can scarcely be surpassed. But it is chiefly remarkable as affording a fresh illustration of Mr. Lovell's indomitable enterprise and great ingenuity. It is an unaccountable anomaly in colonial legislation which permits the importation into Canada of American reprints of British copyrights upon the payment of a duty of 12½ per cent., and that punishes by fine and imprisonment the Canadian printer who dares to reprint these same works, and who offer payment of

the same duty in the form of a licence. We can understand and appreciate the principle of protection to British authors and publishers; but we want to see it carried out fairly and impartially. We cannot doubt that the method adopted by Mr. Lovell of exposing this glaring inconsistency will before long enable the Imperial Government to see this matter as others see it, and to apply the remedy. If the mountain will not come to Mahomet, then Mahomet must go to the mountain. If the present absurd embargo be not removed, Mr. Lovell must just go on setting up his type in St. Nicholas Street, Montreal, conveying the plates across the line to Rouse's Point, there printing them, and thence bringing back the sheets to be bound in St. Nicholas Street aforesaid, and all this to make the volumes in the letter of the law. American books. By pursuing this course the Government is in reality cheating itself out of revenue, without administering one single grain of comfort to the British authors and publishers.

THE BRITISH AMERICAN PRESBYTERIAN is the title of a new weekly journal chiefly devoted to religious intelligence and the interests of the Canada Presbyterian Church. It is exceedingly well got up, and, judging from the first numbers, it ought to attain a large circulation. We have gladly placed it on the list of our exchanges.

THE MONTHLY RECORD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

The number for April is a particularly good one, and we are glad it reached us in time to make copious extracts from it. We commend the clever writer of the paper on "*INNOVATION*" to the notice of the Senatus of QUEEN'S, who may about this time be on the look out for craniological developments suitable for the exercise of their degree-granting powers.

Family Reading for the Lord's Day.

THANKSGIVING DAY.

The following is the Thanksgiving sermon, preached by the Rev. Professor Mackerras, of Queen's College, in St. Andrew's Church, Kingston, on the 15th April:—

James v. 15: "And the prayer of faith shall save the sick, and the Lord shall raise him up."—taken in connection with II. Kings xx. 1—11, and Isaiah xxxviii. 1—22.

Four months ago, the Heir to the Throne of Britain was sick, nigh unto death. To human vision the decree had gone forth: "Thou shalt die and not live." To all appearance, his father's dread disease was opening for him his father's untimely grave. The grim king, who can utter with tones of authority that stern command: "Remove the diadem and take off the crown," was grappling in mortal conflict with the stout manly frame. From day even to night was he making an end of him. From night even to morning did a loving and sorrowing wife—did a fond and grief-smitten mother keep vigil at the sick-bed with eyes sore by reason of blinding tears—weak by reason of straining into the darkness of the future. In that crisis of the sufferer's fate, could a people breathing devoted loyalty, could the anxious millions of an Empire on which the sun never sets, do naught to help their Prince in this terrible struggle? They could not prevail with the "strong man armed" that was uppermost in the combat, but they could with One "stronger than he," and they did it. From crowded sanctuaries, from beside thousands of family altars, from innumerable closets went up the prayer of faith to Him who could arrest even the Angel of death with the fiat: "Hitherto shalt thou come, but no further; and here shall thy proud rage be stayed!" "This sickness shall not be unto death, but for the glory of God, that the Son of God may be glorified

thereby." The earth was girdled with a belt of supplication to the Almighty Dispenser of all events, that He would be graciously pleased to spare him, whose preservation for even "fifteen years" seemed essential to the prosperity of the realm. And at the last moment death was hurled by an irresistible arm from his victim. Victory, just in his grasp, was wrested from him and turned into defeat. The Prince was kept back from going down to the grave, where he could not praise God—to death, where he could not celebrate God's name. He lives. Once more he goes forth from the morning till the evening. He hath repaired to the temple to praise Heaven, as we do this day. He lives—shall we not hope, that, as a father to his children, he may make known the divine truth and tell of God's wonderful dealings with him when he was so near the dark valley as to peer down into its gloomy terrors. The nation's praises have taken the place of the nation's prayers in his behalf. Can we not summarize the events of this almost inarvellous recovery in the words of our text:—"the prayer of faith hath saved the sick and the Lord hath raised him up"?

The earnest prayers of a believing people and the restoration to health of him for whom these strong cryings ascended to the All-merciful Heart and the Almighty Arm—is there no connection between these two, between the angels of entreaty going up the ladder and the angels of mercy coming down? Are they simply a happy coincidence—or rather are they not cause and effect? Form they not the inseparable parts of a glorious whole—the indissoluble links of a golden chain? This the worldling may with a cold sneer deny; but to this the Christian must humbly but firmly adhere. What! shall we pray for a favour; and, when the answer comes—when the favour is granted, refuse to recognise it? Shall we, in obedience to the divine command, put in motion the prescribed machinery for the accomplishment of a certain end, and when that end is consummated, withhold the credit from the agency? Did we besiege a throne of grace

with fervent importunity for the recovery of our Prince, and, when Heaven vouchsafes a gracious response, are we to say that this importunity had no connection with the recovery? Our prayers were either of faith, or not of faith. If of faith—then we may justifiably assume, in accordance with vast and precious promises scattered as jewels in rich profusion over the pages of the Bible, that, having asked, we received—that, having sought, we found—that these saved the sick, and the Lord, hearkening to these, raised him up. If, on the other hand, they were not of faith, then they were a formulated sham—an organized hypocrisy. You ask, if from charity—yea truth, we accept the former conclusion, do we take no account of human instrumentality directed otherwise—of the physicians' rare skill and nurses' assiduous care? These also must have been woven into the web of the Divine Decree, as we read God's dealings with the Prince of Wales in the light of God's dealings with Hezekiah of old. From the inner glory came to Isaiah the command to tell his King: "Set thine house in order, for thou shalt die and not live." At once Hezekiah prays unto the Lord. What is the result? We are not left to conjecture; all is plainly revealed. "Then came the word of the Lord to Isaiah, saying; Go and say unto Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." And were no medical remedies in his case used to stay the pestilence from hastening to a fatal issue—none blessed to the production of the desired effect? Read: "And Isaiah (evidently by Divine suggestion) said: 'Take a lump of figs;' and they took and laid it on the boil and he recovered." Thus we are taught that the severe illness culminating to human eye in certain death—the prayers of the sufferer—his strong crying and tears, and doubtless those of Jerusalem with him—the application of the fig—the restoration to health, the prolongation of life were all consecutive threads in the web of Providence; made up the sequence of a solemn and

stately procession; were essential components of a grand whole:—and that He, who to mortal vision repented of His previously expressed purpose, who designed the end, mapped out in the same plan all the means to the consummation of the end. With this lamp, let us walk reverently through the labyrinth of the past five months. May we not piously conclude that, when our Prince's life was in the balance, He, in whose hand are the hearts of men, stirred them up to pour forth united and earnest supplications, that he might be brought back from the grave—He, who is the hearer and answerer of prayer, saw it to be for His own glory to grant their request—He, who giveth understanding unto man, suggested in His own way to skilled physicians the adoption of unusual remedies—and He, who looseth those that are appointed to death, crowned all with His blessing which maketh rich; so that we have seen the copestone placed upon the work of his recovery, and are here this day to shout: "Grace! grace! unto the whole!"—to lift up this anthem of praise: "the prayer of faith hath saved the sick and the Lord hath raised him up!"

There are *three* grounds on which, as a part of the British Empire, we should unite this day in thanksgiving. It becomes us to be thankful—

1. For the sake of *the Prince* himself. In judging of him, we have to look both at the character of the man and at the conduct of the Prince. The position which a Prince of Wales holds under the British Constitution is one exceedingly difficult to fill. To discharge the duties of his high station *constitutionally*, the true policy, the highest achievement is that of masterly inactivity. History informs us how shamefully the two, who formerly bore that distinguished title, came short of this lofty aim. Frederick, son of George II., George, son of George III., fill many discreditable pages in the annals of their country, as constantly thwarting the wishes of their parents—forming *cabals* against the Ministry of the day. Norfolk House under the former, Carlton House under the latter, were

centres of political intrigue, hotbeds of worrying annoyance to the feelings of the Sovereign, rendezvous of obstructives to the measures of the King's Cabinet. Painted on the background of his predecessors, does not Albert Edward claim our admiration? Do we ever hear of him raising even his little finger to interfere with the policy of the realm—to play into the hands of one party in the state against its rival? Who ever associates the occupant of Marlborough House with political coteries or partizan movements? And has he had no temptations to act otherwise? Does it not redound to his highest credit that, when the aggressor, who cared not for right so long as he could boast of might, marched against Denmark and forcibly took possession of "Naboth's Vineyard," the son-in-law of Denmark's ruler strove not to gain national endorsement to his personal feelings—to clog the regular governmental machinery of the Kingdom? Nobly has he borne the official mantle of his illustrious Father. As the most constitutional Prince of Wales Britain has ever had, he has filled with tact and judgment the position left vacant by the most constitutional Prince Consort the Empire could possibly possess; and on this may we not ground the hope that, when he comes to the throne, he shall prove himself a meet successor to the most constitutional Sovereign that has dignified the British Crown? With unfeigned joy then should we rejoice that his life has been prolonged!

What shall we say of his character as a man? Or rather, what do we fully know? How difficult is it for those at so great a distance as we to obtain reliable information, in the lifetime of that personage, regarding him who stands on the highest step of the throne, unless he is eminently religious or markedly wicked! In forming a correct estimate, we must eschew alike the fulsome adulation of the sycophant and the envenomed poison of the slanderer. To the life of such an one the microscope of a raving democracy is applied, magnifying indiscretions into iniquities—harmless foibles

into unpardonable faults. In these days there are sensational journals, a large class of whose readers are the vultures of society, who feed on carrion and to whom carrion must be supplied at any cost to good morals and truth. To feast the prurient appetites of these, filthy inuendoes, scandalous rumours, stories spiced with gross impurity must be served up. To supply this garbage, their scavengers delight to search at the back doors of royal palaces and noble mansions. Almost impossible, therefore, is the task of distinguishing truth from lies with reference to the inmates of these marked abodes. To every right minded person it cannot but afford matter of unfeigned gratification that, of two charges of immorality which were distinctly specified against the Prince, he of his own motion went straight to the witness-box, and gave the lie direct to one, while in the other the libeller was convicted of wilful falsehood and consigned to the common gaol. We little consider the dreadful temptations to which persons in his position are exposed. They have to go through the needle's eye to Heaven. From instances within our own observation, we know how injurious to the formation of a healthy character it is for a youth to grow up to manhood in the knowledge that, when he reaches his majority and becomes his own master, affluence is his. How much more dangerous then is the situation of a Prince of the blood? Servants execute his slightest command. Attendants wait to minister to his pleasure. Menials consult his humours. Lackeys applaud his weakest sallies. Thus, powerful influences are at work against the development of self-denial and self control, which can be evoked only by the conflict of will with will—by the wrestling of authority with inclination. Only too many prowl upon his path to entrap him in an unwary moment. Courtiers study him to note his weak points for the purpose not of strengthening his defences, but of scaling these for their own selfish interests. Traps are laid for him on every side by confirmed sensualists craving for fresh companionship—by beauty under the

control not of virtue but of vanity, ready to surrender itself to vice, provided the chains be gilded and the enslaver's hand be royal. With breakers to right and whirlpools to left, with sunken reefs in front and rear, the wonder is, not that there are any shipwrecks, but that there are any escapes! The husband of Alexandra may not possess the rare personal excellences of his father, which shone conspicuous from afar; but truth and charity alike constrain us to acquit him of those grave improprieties wherewith the Sunday newspapers of London and the ribald press of New York season their columns, so as to gratify the low tastes of the scandal-mongers that search for worms amidst their refuse.

God, moving in His own good and mysterious way, after having brought him very low, has raised him up. Now, Providence has but one principle of action for both Prince and peasant. He casts them into the crucible, not to be consumed, but to be refined. Can we doubt the end for which a Heavenly Father has thus been dealing with His child? To promote his sanctification and advance his usefulness! That he may become not simply moral but eminently religious—not passably correct but thoroughly God-fearing! That he may be the better fitted to adorn the exalted position to which he shall eventually be called! That he may be qualified to be a pattern man—a pattern husband, a pattern father to the millions who shall one day acknowledge his royal sway! That he may be as a king and priest unto his people, reflecting the dignity of the one and the holiness of the other! That the oil may be refined, which shall hereafter shed lustre upon the throne! May we not fondly hope that these great ends shall be subserved by this dispensation—that these ennobling qualities shall be cultivated? Shall we not give thanks that he has been spared so as to recover strength and obtain opportunity for the culture and display of these excellences? And, is no part in this appointed work allotted to us? Does our relation to him impose no obligations upon us? Is it thus we shall

discharge the duty which we owe to him—to scan the newspapers for any paragraph relating to his character and conduct—to question visitors from Britain acquainted with the news of Court-circles as to the result of this rare recovery? No, to your knees, O Israel! Pray that this event may be sanctified to him and to his! Pray that he may be enabled to rise superior to the dire temptations which beset his path! Pray that he may become the worthy son of a worthy sire! Pray that he may be rendered a burning and shining light not only in the state but in the Church as well! Pray that he may attain to Hezekiah's piety without Hezekiah's pride! Pray that by grace he may be "kept from falling and presented faultless before the Divine presence with exceeding joy!"

It becomes us to be thankful—

2. For the sake of *our Queen*, his mother. There is not a relationship in life which she has not adorned. As a sovereign—how constitutional! As head of the Royal Court—how gracious and pure! As a woman—how chaste and tender! As a daughter—how reverent and affectionate! As a wife—how faithful and devoted! As a mother—how gentle yet firm! To her nobles—what an example! To her peasants—what a friend! Contrast her bearing to the sworn advisers of the Crown with that of George III.! Then "the king's friends" and the nation's ministers were antagonists. Backstairs' influences were constantly thwarting the measures of the responsible Councillors of the realm. For nigh thirty-five years has Victoria reigned; and successive Cabinets, Whig and Tory, Coalition and Conservative, have borne unanimous testimony to the fact that she was unwaveringly true and loyal to the ministry of the time—that she made the will of the nation her pleasure. Contrast her Court with that of George IV.! That picture put out of sight—in the interests of purity and charity, cast over it (quick! haste!) the veil of oblivion! But this picture—Windsor as it has been within the memory of the present generation—what

a spotless gem in richest setting! Though a monarch on the throne—yet she is the true Republican, owning the ties of a common humanity with the lowliest of her people. Never does she forget that her subjects are her fellows. The true Queen, she is also the true woman! How queenly as she presides at royal levees and sends vice abashed from her presence! How queenly as at the Council board she suggests the most peaceful tone consistent with national honour to the war-breathing despatch of her Foreign Minister—as she lingers over a death warrant and pleadingly asks her Home Minister, “In this case, cannot mercy be reconciled with justice?” And then, how womanly as she enters that Highland hut and talks with the humble cottager at her wheel about the woes of a common widowhood! How womanly as she sits down at her desk (a filled up cheque before her) to pen kindly inquiries about those collier-families whom a dread explosion has in an instant bereaved of their support! Thus it is that she has made brothers and sisters of all within the realm. By the power of sympathy, by the might of love she constrains all to be sharers of her sorrows and partakers of her joys. Reflect on her reverence for constitutional usage, on her stainless character, on the religious influences which she radiates, on her thoughtful consideration for others’ feelings, on the openness of her purse to the claims of distress, on the openness of her heart to the tear of sorrow, and then realize with what force mingled emotions of admiration, love, pride, yea, selfishness on our part concentrate their expression in the prayer: “God save the Queen!” Hence during those dark days of December, as she was sorrowing for the imminent loss of her first-born son, did not the walls of that chamber at Sandringham vanish, and was not the mourning circle extended so as to comprehend the millions of the Empire? While our first thought was for the struggling sufferer, was not our second thought for his anguished mother? Do you not remember the hushed anxiety with which we watched for those bulletins daily flashed beneath the Atlantic; and, as we heard the dismal tidings “Sinking! Sinking fast!”, did not our pent up emotions burst forth in that one sentence charged with such intensity of love and sympathetic pity: “Oh! *the poor Queen!*” And, as the charges of the last enemy upon the sick man grew visibly weaker and indications of death’s discomfiture and retreat more clearly manifested themselves, what a revulsion from despair to hope, from grief to joy, from prostration to gratitude! We would not presumptuously peer behind the veil, but can we doubt that his sonship from such parents as have been his did good service to Albert Edward in that critical hour? What was the preamble of the gracious answer to Hezekiah’s prayer: “Thus saith the Lord, the God of David thy father?” And may we not preface the message to our Prince: “Thus saith the Lord, the God of Albert thy father and Victoria thy mother!” The Christ that spoke words of life to the corpse borne from the gates of Nain, because his mother was a widow, turned the wailing of our Queen into rejoicing; and well was the sympathetic joy of the Empire expressed by those thousands and tens of thousands who gazed, with delight beaming from every eye, upon the royal trio as they went up in company “to the house of God, with the voice of joy and praise, with a multitude that kept holy day,” to give thanks to Him who “heard the prayer of faith and raised the sick man up.” And will not we too this day with fullest accord add our notes to the anthem swelling from the fervid loyalty of Canadian hearts: “Thou, O Lord, art a God full of compassion, and gracious, long suffering and plenteous in mercy and truth,” because “thou hast given strength” to our Prince, “and saved the son of thine hand-maid”?

It becomes us to be thankful—

3. For the sake of *ourselves*. A chief cause of Hezekiah’s anxiety, doubtless, was the fact that as yet he had no sons. Thus the succession to the throne was in all probability unsettled. Hence, one

picture that rose before him as he turned his face to the wall, filling him with grief and alarm, must have been the prospective state of the kingdom, after he should have gone to his fathers—a prey to the factions of rival claimants of the crown, and embittered Assyrians ready to overrun it with their hordes. The horrors of a disputed succession England knows well from bloody experience of the wars of the Roses. The evils of an interregnum one can easily estimate by glancing across the Ocean to France, where Legitimists, Orleanists, Imperialists, Communists and Republicans, by their contentions, threaten to reduce that afflicted country to the chaos of anarchy. And one of the unexpressed fears which weighed upon the national mind of Britain, as the illness of the Prince of Wales deepened towards hopelessness, was an undefined dread of the future. The Queen was advancing in years—her health impaired by sorrow, her strength weakened by conscientious attention to varied and taxing duties. The Heir to the throne would be a child, barely eight years of age. Communist principles, under the poisonous teachings of the International Society, seemed to be spreading through all countries and leavening everywhere the masses. All these facts, in shadowy form, vaguely rose before the thoughtful eye. We but lift the curtain, you can peer down the vista for yourselves! But as chilling mists dissolve before the sun's strengthening rays, so these gloomy apprehensions were dispelled by the Prince's advancing recovery. Hence on personal grounds, each lover of his country, of its prosperity and peace; each lover of himself, of his comfort and welfare; each one of us should heartily join in this day's tribute of praise to the King of kings for mercifully prolonging the life of him who is Heir to the British Crown.

Brethren! group these considerations together, and none can deny that this recovery, which we are met religiously to celebrate, is a meet occasion for fervent gratitude to God. Let there, then, be from Canadian loyalists and Canadian

Christians, this day, a many-hearted and full-voiced chorus, borne across the sea, to that hymn of thanksgiving sung by the Prince in review of the past and survey of the present:—" Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits:—who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."—" The prayer of faith, offered in my behalf, has saved me, and the Lord hath raised me up."

NOTES FOR SABBATH MEDITATION.
SELECTED.

1. Evil companions are ever ready to proffer their friendship, while the prudent and pious are cautious with whom they are connected.
2. The hope of secrecy is the great emboldening argument to sin.
3. Gain appears to be precious substance in a worldling's eye; but it is dearly bought at the price of the soul's eternal ruin.
4. Those who once give way to sin never know to what lengths they shall run.
5. The love of money is the root of all evil.
6. If we would keep from the deeds of the wicked, we must shun their society.
7. What is said of robbery or murder is equally true of every other sin, that it will, unrepented of and unforgiven, prove the damnation of the sinner at last.
8. What folly, what madness, is in the human heart that can, for a perishing world, destroy an immortal soul, and for a momentary pleasure, plunge into everlasting burnings!
9. They that perish under a preached Gospel are left peculiarly without excuse.
10. Fervent and importunate prayer is the best guide to the knowledge of the oracles of God.
11. The diligent use of every appointed means must be as eager in the search

as those whose hearts are set upon riches in discovering the golden mines.

12. The Gospel excludes none who do not exclude themselves. If sinners perish for lack of knowledge of Christ, it is because they would not come to Him that they might have life.

13. None are too wise to learn, nor too good to amend: for, in the best there remains much of ignorance and folly, and of this they who are deepest read in self-knowledge will be most sensible.

SENEX.

Acknowledgments.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions acknowledged to 15th March, 1872	\$88352 95
<i>Kingston</i> .—F. Fowler, M.D., bal. on \$200, \$50; Rev Prof. Mackerras, bal. on \$500, \$125; Rev. Prof. Williamson, bal. on \$500, \$125; Rev. Prof. Murray, bal. on \$500, \$125; Rev. Prof. Mowat, bal. on \$500, \$125; J. O'N. Ireland, bal. on \$150, \$37.50; W. McRossie, bal. on \$50, \$12.50; McKelvey & Birch, bal. on \$100, \$25; G. Chaffey, 4th on \$50, \$10; W. Irving & Son, bal. on \$200, \$50	685 00
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<i>Perth</i> .—J. Bell, bal. on \$25, \$15; E. G. Malloch, bal. on \$50, \$25	40 00
<i>Macnab and Horton</i> .—J. McArthur, bal. on \$5, \$2; J. McGregor, bal. on \$10, \$5; A. Campbell, \$6; D. Ferguson, \$4	17 00
<i>Middleville</i> .—R. Penman, bal. on \$4, \$2; A. Manson, bal. on \$4, \$2; T. Manson, bal. on \$2, \$1; D. Campbell, bal. on \$2, \$1; W. Creighton, bal. on \$2, \$1; int. revenue, 56 cts; A. Campbell, 3rd on \$100, \$25	32 56
<i>Orms town</i> .—T. Ovens	4 00
<i>Elgin & Athelstane</i> .—Rev J. S. Lohead, bal. on \$15, \$5; A. Thompson, bal. on \$10, \$5; A. Lumsden, 2nd on \$6, \$2; J. Anderson, (Elgin) bal. on \$2, \$1; S. Brown, 2nd bal. on \$10, \$5; W. Thompson, bal. on \$6, \$4; J. Stewart, \$1; J. Anderson, bal. on \$2, \$1	24 00
<i>Russel town Flats</i> .—Mrs. J. McNaughton, bal. on \$10, \$5; T. Lytle, \$2; A. Young, bal. on \$1, 50 cents	7 30
<i>Beauharnois</i> .—J. E. Murdoch, \$4; J. Craig, \$2	6 00
<i>Scott and Uxbridge</i> .—Rev. A. Maclellan, B.A., bal. on \$100	39 00
<i>Georgina</i> .—D. Macdonald, bal. on \$12	6 00
<i>Dundas</i> .—T. Wilson & Co., bal. on \$10, \$50; McKechnie & Bertram, bal. on \$100, \$50; D. McMillan, \$5; J. Latimer, \$2	107 00
<i>Tossorontio</i> .—R. Heaney, \$2; J. Aberdeen, jun., \$4; G. Cumming, \$10; J. McCreary, \$20; J. H. Cornelius, bal. on \$10, \$5; J. Aberdeen, sen., \$4	45 00
<i>East Nottawasaga and Purple Hill</i> .—A. Bell, \$3; R. Steele, \$3; J. Miller, \$5; J. Brown, \$3; H. Allan, \$2; J. Carlton, \$3; D. Madill, \$4; J. Morrison, \$5; A. Macdougall, \$5; A. McKee, \$5; Mrs. Carruthers, \$5; R. Porter, \$5; A. Bell, \$5; H. Macdougall, \$5; H. Grahame, \$5; J. Hood, \$4; J. Brown, \$2; J. Taylor, \$5	74 00
<i>North Easthope</i> .—Rev. W. Bell, 1st on \$50, \$25; R. Hyde, 1st on \$10, \$5; W. Rannie, \$10	40 00

Williams.—A. Elliott, 1st on \$100, \$50; J. Elliott, 1st on \$25, \$12.50; T. Elliott, 1st on \$20, \$10; W. McKenzie, \$4; J. Gilchrist, \$4; A. McKenzie, \$4; M. McNeill, 1st on \$4, \$2; J. B. Cowie, 1st on \$4, \$2; R. Cowie, 1st on \$4, \$2; A. McNeill, 1st on \$2, \$1; R. McNiven, 1st on \$2, \$1..... 92 50

Total.....\$90784 26

Queen's College,
Kingston, Ont., 13th April, 1872.
W. IRELAND,
Treasurer.

SCHOLARSHIP AND BURSARY FUND.

L'Original and Hawkesbury.....\$ 6 50
St. Gabriel's, Montreal..... 25 00
Peterborough..... 15 00
King..... 3 00
Cornwall..... 10 00
Osnabruck..... 4 00
Beauharnois..... 5 00
Nottawasaga..... 5 00

Total.....\$73 50

GEO. D. FERGUSON,
Treasurer.

Kingston, April 15th, 1872.

JUVENILE INDIAN MISSION.

Mairn Sabbath School, per Rev. N. Chambers.....\$ 21 00
St. John, N.B., Sabbath School, per J. Kennedy..... 20 00
St. Andrew's Sabbath School, Montreal, per W. Roach..... 60 00
St. Andrew's Sabbath School, Kingston, per J. Craig..... 50 00
St. John's Sabbath School, Brockville, per G. Hutcheson..... 20 00
Barriefield and Portsmouth Sabbath Schools, Kingston..... 10 00
Mrs. Cassels, Quebec..... 20 00
A few members of Williamstown congregation, per Mrs. McLaren..... 6 00
King Sabbath School, per Rev. J. Tawse..... 2 25
St. Andrew's Sabbath School, Toronto, present for Ellen..... 2 00
Huntingdon, Sabbath School, per Rev. S. McMorine..... 20 00

Total.....\$231 25

A. M. MACHAR,
Treasurer.

FRENCH MISSION.

Osnabruck.—St. Matthew's Church, per J. R. Ault.....\$ 8 00
Hamilton.—Per D. Steele..... 14 50
Galt.—Collected by Miss Purvis..... 7 25

Lachine.—Per Rev. Wm. Simpson..... 21 00
Beauharnois.—Rev. F. P. Sym..... 9 00
North Williamsburg.—Per Rev. John Davidson..... 7 50
Belleville.—For 1871 and 1872, per Rev. J. C. Smith..... 20 00
Sherbrooke.—Per Rev. C. A. Tanner..... 20 00
St. Paul's, Montreal.—Per Rev. Dr. Jenkins..... 117 18
Perth.—Per Rev. Dr. Bain..... 52 00

Total.....\$276 43

A. MACPHERSON,
Treasurer.

Montreal, April 22, 1872.

Erratum.—In last month's acknowledgments Stephen Blackburn, Glencoe, should have been \$2 instead of 50 cents.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Erin, per Rev. D. Strachan.....\$24 00
Hemmingford, per Rev. J. Patterson..... 12 00
Belleville, per Rev. J. C. Smith..... 26 00
Uxbridge, per Rev. A. MacLennan..... 8 00
Sherbrooke, per Rev. C. A. Tanner..... 20 00
King, per Rev. John Tawse..... 12 00
Milton, per Rev. Robt. Dobie..... 12 00
Oxford, per Rev. W. T. Canning..... 4 00
West Gwillimbury, per Rev. W. McKee..... 10 00
Plantagenet, per Rev. Thos. Scott..... 4 00
Simcoe, per Rev. M. W. Livingstone..... 12 00
Smith's Falls, per Rev. Sol. Mylne..... 10 00
Perth, per Rev. Dr. Bain..... 30 00
Lancaster, per Rev. T. McPherson..... 12 00
Markham, per Mr. A. Baker..... 12 00

\$208 00

ARCH. FERGUSON,
Treasurer.

Montreal, 25th April, 1872.

GENERAL SUSTENTATION FUND.

For last half year.

Leith and Johnson, in full.....\$35 00
Oxford, in full..... 20 00
Elgin and Athelstane, in full..... 40 00
Melbourne, in full..... 25 00
Beauharnois and Chateaugay Basin, in full..... 5 00

For the Current half year.

Woolwich, in full..... 10 00
E. Nottawasaga and Purple Hill, in full..... 30 00
Beauharnois and Chateaugay Basin, in full..... 15 00
Three Rivers, in full..... 50 00
Pakenham, in full..... 25 00
Simcoe, in full..... 20 00
Quebec, in full..... 125 00
Niagara, in full..... 20 00
West King, in full..... 40 00
Pittsburgh, in full..... 25 00
Peterboro', in full..... 50 00
Tossoronto, in full..... 25 00
Perth, in full..... 80 00

\$640 00

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